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# FEDERAL TEXTBOOK ON CITIZENSHIP

Introduction to Citizenship Education  
A Teacher's Guide



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# Introduction to Citizenship Education

A GUIDE

A GUIDE FOR USE  
IN THE PUBLIC SCHOOLS BY  
TEACHERS OF CANDIDATES  
FOR NATURALIZATION



UNITED STATES  
GOVERNMENT PRINTING OFFICE  
WASHINGTON : 1943

UNITED STATES DEPARTMENT OF JUSTICE

FRANCIS BIDDLE, *Attorney General*

IMMIGRATION AND NATURALIZATION SERVICE

EARL G. HARRISON, *Commissioner*



TO THE TEACHERS OF CITIZENSHIP:

This book is planned to help teachers of citizenship to teach better. A teacher can improve his work by knowing more about the people he teaches, by seeing more clearly what he wants to do, and by understanding improved processes, methods, and materials.

Good teaching always begins with the problem of the student. The good teacher should study those who come to his classes, learn their problems and difficulties, and come to understand the emotional conflicts which surround them, particularly if they are foreigners who are somewhat strange to American conditions.

The teacher should also know what he wants to do. In any day and at any time it is important that American citizens should know what our country stands for and should love it. In these days when dictators are attempting to impose themselves upon the world it is more important than ever before that our people stand together and share common ideas.

So far as methods and materials are concerned, a great deal has been learned from experience and from research relative to improving the quality of citizenship teaching. This book aims to acquaint the teacher with the problems that confront him and to help him apply to his work the best that is known.

WILLIAM F. RUSSELL, *Director,*  
*National Citizenship Education Program.*

## Can You Answer These Questions?

1. Why is the education of noncitizens so important to American democracy?
2. From the noncitizen's viewpoint, what new factors are influencing the desire for American citizenship?
3. From the Nation's viewpoint, what new factors are motivating an intensified drive for a broad program of citizenship education?
4. What has been the history of the education of the foreign born for American citizenship? What agencies have been engaged in citizenship education? What have been the recent tendencies in the conception and character of citizenship education, and organization to effect it?
5. Approximately how many noncitizens are there in America? What national groups predominate among them? Where, in this country, are the greatest clusters of noncitizens?
6. What should be the nature of the curriculum in the citizenship education program?
7. How can the local, State, and national agencies interested in citizenship education best supplement each other?
8. As a worker in the citizenship education program, what do you conceive to be the *nature of your task*?

How many of these questions can you answer confidently?

## Introduction To Citizenship Education

Give me your tired, your poor,

Your huddled masses yearning to breathe free,  
The wretched refuse of your teeming shore.

Send these, the homeless, tempest-tost to me,  
I lift my lamp beside the golden door!

—Inscription on the  
Statue of Liberty.

Through all our years as a Nation, fine men and women have come from over the seas to America. Driven by poverty and want, scourged by political and religious persecution, lured by the age-old hunger for land, for all the freedoms, for comfort and dignity under a friendly sun, they have left old lands for this new home.

For most of them it has been a trial and a task almost beyond our imagining. To turn one's back on the old home, friends, and family—almost surely never to see them again; to gather all one's little capital to buy one costly chance on the wheel of fate; to go out, perhaps for the first time, into a bewildering world of trains and ships and cities and plains and forests; to travel long and far, usually in crowded, uncomfortable quarters; only to come at last into a wholly new environment, with strange manners and customs and an unintelligible language—these things only the strong and the brave could dare.

Yet the reservoirs from which came those who did dare are never empty. Year after year, the stream of immigrants flowed on, a mere trickle in the seventeenth and eighteenth centuries, a growing river in the nineteenth, and in the early twentieth century a rushing flood of over a million persons a year. The main source of the stream might shift from time to time—from potato-hungry Ireland at one time to politically vexed Germany at another; or from Northern and Western Europe at an early date to the lands of the South and East in later times—but still the stream poured on.

America welcomed these immigrants—casually sometimes, but more often with definite inducements to come. For in the great

new world there was much work to do; one scarcely noticed the new hands added daily to the tasks. And when these new hands proved willing to do the hardest work and leave others free for the better jobs, few would object.

From their homelands these immigrants brought many cultures, precious strands to be woven into the pattern of this new world. They were blended in easily at first, less easily later as the American tradition crystallized into a firmer shape. Yet all were held together throughout our every period by the fundamental belief inherent in all western civilization—the basic dignity of man—for the first time given the freedom and opportunity to develop without hindrance.

It was thus our Nation was built. Slowly, a little haphazardly—like Great Britain, which “awoke one morning to find herself an empire”—certainly without much careful planning of the event, America was forged out of the manhood and womanhood of many lands into a lusty, brawny young Nation.

Gradually, however, America became conscious of problems precipitated by the huge influx of immigrants. Conditions were changing: Our vast frontiers of open land were filling up; the first, stupendous task of building a Nation out of a raw continent and binding it together with canals and railroads was drawing to a close; in our maturer economy new laborers began to seem more and more like mere competitors for the available jobs. Furthermore, in regions of the steel mills and coal mines, and in many other communities where large numbers of immigrants had clustered, undesirable social and economic conditions began to show themselves. Almost from the beginning of our republic there had been murmurs of discontent, in some quarters, about a system which permitted immigrants to enter the country in unlimited number, which imposed few restrictions, and which gave almost no attention to the entrant's amalgamation into our population. By 1911 a commission was reporting in favor of restriction. Intensified by the anti-alien feelings in the tense period of the first World War, the sentiment for restriction grew still stronger during the later depressions, as the ideal of America as an asylum for all oppressed peoples came into conflict with an economic order which could not always give employment even to all its native born. Out of all this

came our system of restrictions and quotas, not only limiting the number of immigrants but also selecting the most “desirable” of those who wished to come.

Still, nothing much was done to help the foreign born already in our midst to become completely Americanized. All too often they remained separated from the main stream of American life. American-born neighbors wanted little to do with them. All too seldom did the immigrants have either the opportunity or the inclination for full participation in the American way of life. Potentially excellent American citizens, many of them continued to live year after year in an environment essentially European, a group apart from us, not understanding our way of life—oftentimes even pushed away from it by the clannishness of native Americans. Only for a short time, in the era of the first World War, was a systematic program of Americanization given much attention. Later, in most communities, we slipped back into the old casual attitude.

Now, once again, we have come upon evil days, in a world suddenly gone stark mad. Cunning fingers pry into every chink and crevice of our national structure, testing, exploring, eagerly seeking weak, crumbling spots in the mortar that binds us into a solid Nation. We know again that we must use every means we have to build a united strength such as the world has never seen.

For the noncitizens, too, danger and trouble loom ahead. Already discernible, all too likely to grow as the war psychology grows, is a rising antagonism to certain foreign-born groups. One job after another is closed to the noncitizen—some of necessity in critical war industries, many others only because of mistaken conceptions of the laws or because of the feelings and prejudices of employers, whose policies are often dictated in turn by the feelings of their clientele. In some businesses and professions the required licenses to practice are more and more restricted to citizens. Furthermore, many of the benefits of social legislation are open only to American citizens. Thus many aliens who have gone along for decades living as good, decent members of our society but not much concerned about the technicalities of becoming citizens, have suddenly come to a new realization of the value of American citizenship. They are rushing into Americanization classes in



unprecedented numbers; in many cities the courts and other machinery of naturalization are overwhelmed by the swelling flood of applicants.

And so, in the United States of America, it must be goodbye to the old, easy days when the assimilation of those who came to us was scarcely even recognized as a problem. Not that we shall seek to make it hard to become an American citizen. God forbid that we should ever place needless formalities or raise artificial barriers before men who love our way of life and seek to share it fully! But safety for our Nation in a dangerous world and safety for the alien within our borders demand alike a humane, liberal, carefully thought-through approach to the problem. In free America we dare not cut any man off from the goals of "life, liberty, and the pursuit of happiness" merely because he lacks certain "papers"; but just as surely, we dare not permit any man to endanger our free America.

The best answer, America believes, is citizenship education. For education can secure the undivided loyalty of the foreign born by building genuine understanding and appreciation of our democratic way and effective sharing in it. And education can spare the immigrant much of the trouble and heartache that stem from failure to adjust to life in America.

Throughout our land such education is being built up year by year. Its purposes are being clarified, and its curriculum and method are being refined and improved. Citizenship education is no simple, mechanical thing. We need to stretch our minds to see clearly the goals we are driving at and the methods we will use to achieve them. To get our thinking straight we need to understand what the pioneers in this field have hoped for and what they have accomplished. We need a clear picture of what is going on now and why it is as it is. And we need to study and plan for progressive improvement in the future.

To assist you in all this is the purpose of this booklet and others in this series. In this booklet we are seeking primarily for understanding of the present situation and for a preliminary sketch of the nature of the job that lies ahead of us. We shall look first at the noncitizen population and how it came to be what it is, and later at citizenship education itself.

## A JOB FOR YOU<sup>1</sup>

### *What About Your Community?*

We have talked about national tendencies; now how about the place where *you* work?

What forces around you are shaping men's thinking in regard to the Americanization of the foreign born?

How do people in your community feel about noncitizens? Do they feel differently than they did five years ago? Two years ago? Two months ago? If so, how? What evidence can you get? (This is a problem worth your study. Talk informally to the man on the street; sound him out. See how a typical business man feels; a professional man; maybe the loungers in the pool hall. Analyze carefully what they say. What clues do you get?)

The noncitizens who come into your classes: Why are they coming? If they have been here long, why didn't they enroll sooner? (You will have to be careful now. Don't ask abrupt, blunt questions. Feel around a bit, tactfully. Put two and two together from casual statements you have heard.)

*After your interviews, write in your notebook:*

1. What is the feeling in your community about noncitizens and the citizenship education program?
2. What is the feeling of the noncitizens in regard to the program? Do they want to become citizens? Why?
3. What is your own honest feeling about the program? Has your own attitude toward noncitizens changed recently? Why should there be an intensified citizenship education program at this time?

<sup>1</sup>IMPORTANT NOTE.—The most important thing for you to do in your study of this book is to make practical applications to your own situation. You will find directions for this under the heading "A JOB FOR YOU" throughout this "Guide."

## THE NONCITIZENS IN AMERICA

America has frequently been referred to as the melting pot of the world. And we may well be proud of the great fusing power of the American way of life, as it has been demonstrated in our history. For although great numbers have come to our shores from distant lands, many from lands traditionally hostile to each other, the United States has kept more free of violent, antagonistic groups than most nations. The same groups which in their old lands would have hated and distrusted one another have lived side by side in America in surprising good will. For all our diversity of ancestry, we have always felt ourselves a well-united nation. Very seldom have we been concerned over the American loyalty of any group.

But in the dark years of 1939 and 1940 one free people after another was falling before the ruthless might of despotic conquerors. Always, after every fall, came the haunting refrain—Fifth Columnists—Quislings—Saboteurs. Over and over again the world saw the same disheartening spectacle—the inner structure of a nation cunningly picked to pieces at every weak spot before that nation was pushed down in a heap by the aggressor's forces.

It was only natural, then, that in the New World, too, doubts began to arise, and men began to question: Could foreign agents create discord in our land, too? Could our country, too, be weakened by internal dissension?

Certainly if such danger existed, no one would pretend that it would be centered solely in our foreign-born population—European nations with scarcely any alien population had demonstrated that fact all too well. Yet it was equally true that parts of our alien population might constitute one focal point of danger. Certainly it was only the part of prudence to investigate the facts of the situation.

It was largely with this in mind that Congress in 1940 passed the Alien Registration Act. This Act provided for the registration of all aliens in the United States and its territories, and for the accumulation of considerable data about each one.

The information thus obtained furnished us with the most comprehensive data we had ever had about our alien population. From the data certain salient facts stood out. Perhaps the most

outstanding was the size of the alien group. We had estimated a possible 3,500,000 aliens; we were astounded when the figure was nearer 5,000,000. Five million noncitizens! The total population of the eleven states, Arizona, Delaware, Idaho, Montana, Nevada, New Hampshire, New Mexico, North Dakota, South Dakota, Utah, and Wyoming, hardly exceeds five million people.

Almost one million of the noncitizens could not read or write. This was evidenced by the fact that they signed the registration schedules with crosses, thereby indicating that they could not write even their own names. If the test of literacy had been on the basis of ability to read and understand a paragraph of easy prose, or to write a simple paragraph, the number classed as illiterate would, of course, have been several times as high.

Preliminary tabulations showed the median age of the noncitizens to be 49.2 years, which is approximately 20 years above the median age of our total population. Something like this was to be expected, since the great majority of immigrants came to America before 1924, after which immigration was greatly restricted.

Of the total group, those who were illiterate had a median age of 60 years. Ninety-one and five-tenths percent of this smaller group were over 45 years of age, and 92 percent of them arrived in this country before 1924.

Do not these figures indicate a dangerous neglect of citizenship education? When the vast majority of those who do not read or write have been with us more than 20 years, we can hardly plead lack of opportunity to modify this condition! Not that citizenship is synonymous with literacy; many a fine contributor to American life has been completely unlettered, just as many an educated man has been a rascal. Nevertheless, probably no one thing could do more to cut one off from the stream of American life than failing to read our language.

If any one thing could, it would almost surely be lack of ability to speak or understand English. The tabulations of the alien registration do not show how many of the noncitizens suffer this lack, but the number is large. This fact has far-reaching results. For the man or woman who does not learn English tends to remain isolated from the community activities of the New World and is literally forced to cling to Old-World customs and ideas.

Failure to learn to understand, speak, read, and write our language is tied up very closely with the geographical distribution of the immigrants after they have settled in this country. If all of them were somehow spread evenly over the country, they would perforce be amalgamated almost automatically to a large degree, for they simply could not carry on a normal economic and social life with other members of the community until they had learned English. But in the great majority of cases, the immigrants have gathered into the great industrial centers and settled in districts inhabited by their own nationalities. As a result 35 States have less than 14 percent of the total alien population while the remaining 13 States have more than 86 percent, distributed (according to preliminary figures) as follows:

State	Number	Percent of total
New York.....	1,212,600	25.7
California.....	526,927	11.1
Pennsylvania.....	361,400	7.6
Massachusetts.....	356,028	7.5
Illinois.....	319,300	6.7
Michigan.....	290,730	6.1
New Jersey.....	270,973	5.7
Texas.....	204,450	4.3
Ohio.....	196,214	4.1
Connecticut.....	152,600	3.2
Washington.....	82,644	1.7
Wisconsin.....	72,928	1.5
Minnesota.....	58,564	1.2

The problem is thus seen to be primarily one of large population centers, as in the case of New York with its 1,212,600 alien population and California with its half million. However, although it is less spectacular, the same tendency to gather into national centers is apparent also in the less thickly settled parts of the country. In the agricultural areas there are villages and even considerable areas inhabited almost solidly by the members of one group. This grouping is, of course, perfectly natural; if we ourselves were to emigrate to some strange country, we would feel most at ease among others from America. Furthermore, the grouping has many values in helping the immigrant become adjusted to life in America. Nevertheless, we must recognize that it constitutes a serious problem in the Americanization process.

In number, the Italians head the list of noncitizens, but practically every part of the world is represented. Preliminary figures reveal the following information in regard to country of origin, number of noncitizens, and the percent each group is of the total alien population.

Country of birth	Number	Percent of total
Italy.....	695,363	14.1
Canada.....	448,012	9.1
Poland.....	442,553	9.0
Mexico.....	416,893	8.4
Russia.....	366,842	7.4
Germany.....	314,715	6.4
Great Britain.....	291,593	5.9
Austria.....	191,594	3.9
Hungary.....	158,249	3.2
Irish Free State.....	116,696	2.4
Sweden.....	102,178	2.1
Austria-Hungary.....	94,510	1.9
Japan.....	91,858	1.9
Lithuania.....	86,835	1.8
Philippine Islands.....	83,677	1.7
Greece.....	83,393	1.7
Portugal.....	73,697	1.5

Anyone who is accustomed to thinking of immigration purely in terms of European backgrounds may well consider the size of the Mexican and Canadian groups.

Out of these many diverse nationalities, Americans are made. We want them to be real Americans, active participants in our national life, sharing both its privileges and its responsibilities. We want them to be happy in the memory of their native lands, and we want them to be among people they enjoy; but we do not want any groups to become so bound up in their little Italys, their little Bohemias, their French Quarters, or their ghettos, that they lose awareness of the fact that they are now part of a great new country and should prepare themselves for citizenship. If they do forget or have forgotten it, the fault is by no means wholly theirs. Citizenship education is needed to aid these persons in becoming steadily better Americans; to them and to our Nation alike it is good that they be given every opportunity to become intelligent and responsible citizens.

## THE STORY OF IMMIGRATION AND NATURALIZATION

Very often, in planning for the future, what we need most is understanding of the past and present. In the case of immigration and naturalization, with all their complexities of law and administration, anything like a complete background of history would require long and technical study. Luckily, we do not need such a technical knowledge. And perhaps, even in a brief study, we can get the "feel" of the story. Most important, let us try to see the factors that have influenced men's thinking about these matters, the great swings in public opinion, the resultant patterns of legislation and administration, and the slow crystallization of feeling and basic policy down to our day.

Have you ever noticed in the Declaration of Independence that one of the "grievances" cited against the King was:

He has endeavored to prevent the population of these States; for that purpose obstructing the laws for naturalization of foreigners, refusing to pass others to encourage their migration hither . . .

The basic attitude revealed in this complaint—a desire to encourage immigration—may well be taken as the keynote of the predominant sentiment throughout all our early history and even down to fairly recent times.

*Immigration*

There had been some little uneasiness about immigration even in colonial times, mostly on nationalistic or religious grounds. The English colonies had some fears that Pennsylvania, for example, might become so Germanized as to be essentially a foreign State. And in 1643, after Roger Williams' settlement in Rhode Island had had a few years to attract others who liked his plan, it was excluded from a league of the other colonies in that area because its inhabitants were "tumultuous" and "schismatic." Much later Benjamin Franklin wrote a satirical proposal to pay America's debts to England in kind by shipping back a few boatloads of convicts and ne'er-do-wells such as England had been dumping into the colonies. Some States very early prohibited the entrance of the more obviously undesirable immigrants.

But whatever twinges of doubt Americans may sometimes have had during colonial days and for a few decades after the Revolution about some qualities of the newcomers, they never doubted that immigration as such was an economic necessity and all in all a great boon to the Nation. Thus the first naturalization law passed in 1790 was clearly designed to encourage immigration and naturalization. It set no limitations upon naturalization beyond specifying "any alien being a free white person," and it set the residence requirement at only two years. This was temporarily upset by the violent wave of feeling which found expression in the Alien and Sedition Laws in 1798, when the residence requirement was raised to 14 years. But this wave soon subsided; in 1802 the requirement was lowered to five years, where it has been ever since.

Subsequently, for a long time, the whole pattern of Federal actions showed an underlying friendliness toward immigration. Thus, beginning in 1819, we have a series of enactments (not very effective in application) to ease the immigrants' passage from Europe by prohibiting crowding on vessels, specifying minimum standards of food on shipboard, etc. In 1854 the Act of Congress organizing the territories of Kansas and Nebraska gave the right of suffrage and holding office to aliens who had declared their intention to become citizens and taken an oath to support the Constitution. In 1856 the Democratic Party's platform referred proudly to America as the "Asylum of the oppressed of every nation." In 1862 the Homestead Act provided that aliens who had declared their intention to become citizens were eligible to its benefits. Two years later, in the face of a labor shortage, Congress for a short time legalized contracts made in foreign countries whereby immigrants pledged their wages for not more than a year after their arrival here in payment for their transportation. And a committee on agriculture considering the enactment of suitable laws . . . "for the Encouragement and Protection of Foreign Immigrants . . ." having listed two other factors of the growth of the Nation, listed as the third:

. . . the addition to and absorption into our population of a large number annually of immigrants, whose labor adds to

our annual production an amount increasing at a compound ratio, and not to be computed by numbers. The advantages which have accrued heretofore from immigration can scarcely be computed.

However, it must be said that the total feeling about immigration was not so idyllic as all this might indicate. However pleasing the vision of an asylum for the poor and unfortunate of all the earth might be to the orators of Congress and of distant patriotic rallies, the people of New York City and other ports of entry had more "practical" feelings as they watched immigrant ships disgorge the criminals, the incompetents, and the diseased persons sometimes passed on to us with the encouragement or actual aid of foreign governments. As a result, most of the States which received much direct immigration passed laws dealing with the immigration of such groups as lunatics, idiots, convicted criminals, and in general those who were likely to become public charges.

Furthermore, there was always a certain amount of anti-alien feeling and at times it flared up violently. This was noticeable briefly in the period of the Alien and Sedition laws, when the government had a bad case of "nerves." But it was much more important during approximately the two decades before the Civil War. Then the "Nativists" and to a larger degree the "Know Nothings" built political movements of some importance on anti-alien sentiments. Membership in the Know Nothing Party was limited to persons whose families had been two generations in America. However, the Know Nothing Party was at least as much an anti-Catholic movement as it was anti-alien.

The two movements happened to coincide in the 1850's because the first really great wave of immigration had begun just a few years before, in 1846, as a result of the potato crop failures in Ireland. The Irish, most of whom belonged to the Catholic Church, had so different a mode of life from the traditional American of that day that they were singled out for a good deal of attention. The sign, "Help Wanted; No Irish Need Apply," was a manifestation of the reaction. Furthermore, the Irish themselves, blaming their hardships in the old country on their English landlords and rulers, contributed no great love for Anglo-Saxon institutions.

Until this first great Irish migration, immigration to America had been only moderate in extent. It is estimated that slightly over a quarter million immigrants came to America from 1790 to 1820. And the records, which were begun in the latter year, show only three-fourths of a million from 1821 to 1840. But the next decade brought nearly one and three-quarters millions, and the decade of the 1850's more than two and a half millions. Almost immediately after the big wave of Irish immigration came a similar wave from Germany, set in motion by the political disturbances of 1848.

During the '60's and '70's immigration flowed along about as before, bringing in between two and three million persons per decade. But, in the decade from 1881 to 1890 it suddenly shot up to 5,246,613. During this decade another change also took place. Political conditions had become stabilized in Northern and Western Europe and an industrial expansion was taking place there; consequently immigration from that area was less marked. At the same time immigration from the south and east of Europe (often called the "new" immigration) was increasing. During the 1880's, for the first time, this "new" immigration exceeded the old—a tendency which was to continue until finally the quota laws prevented it.

In the 1880's another significant item also appears. Until then, regulation of immigration—to the extent that there was any regulation—had been almost wholly carried on by the States. In 1875 Congress had passed a law dealing in a very limited way with immigration. In 1876 a Supreme Court decision nullified a great deal of existing State legislation and left the country with almost no regulation. Finally, in 1882, Congress passed the first general law on immigration. It provided for the exclusion and return of idiots, lunatics, persons likely to become public charges, and convicts (political offenders excepted). It imposed a head tax, payable by the carrier, of fifty cents per immigrant, the money thus collected to constitute an "immigrant fund" to be used for administration and for needy immigrants. The Secretary of the Treasury was charged with "supervision over the business of immigration," and to that end was empowered to delegate the local administration of the law to State authorities.

Two things are noteworthy about this law:

1. Important laws are generally the outgrowth of a trend of thinking. This one may be considered symptomatic of a certain increasing recognition of immigration as a national problem.
2. The law was concerned not at all with restriction of the total number of immigrants, but only with selection. It was a negative sort of selection, at that, designed only to keep out the more obviously undesirable groups.

The law of 1882 marks a turning point. From that point forward, sentiment and legislation crystalized at a quickening rate. Great forces were at work. The last frontiers of free land were filling at an amazing rate. The tremendous industrial expansion was creating an unprecedented demand for unskilled labor, and the managers of industry were happy at the sight of a steady flow of "cheap" foreign labor. But labor, increasingly organized and articulate, was becoming more and more conscious of the "cheap" labor as a competitor and a hindrance in the struggle for better working conditions. By 1911, the United States Immigration Commission was reporting an oversupply of unskilled labor in industry and recommending some restriction of immigration of that class. Furthermore—just as the native Americans had sometimes looked askance at the Irish and German newcomers of 1850—so now these "Nordics" worried a bit about the "new" immigrants from Italy and Poland and all the South and East of Europe.

Yet we must not exaggerate any troubled feelings there may have been in those days. This was the America that had just come at the turn of the century into the ranks of the great world powers. She had just come, too, from hard times into the era of the full dinner pail. It was the supreme moment of free enterprise in America. Life might be a bit "raw," housing might be deplorable, and the conditions of labor hard; but that was all temporary; a hard-working man could rise, so men believed, to better things. It was a time of prosperity, but more than that a time of confidence and hope.

As for the assimilation of the foreign born, why America was the great "melting pot" and, given time, those who came here would become good Americans, surely enough.

The First World War shattered that dream—of that, more later. In the meantime, a new principle was being built into our immigration policy—the principle of restriction. Just why it took form when it did would be difficult to calculate, for many factors entered in. As we have seen, restriction was recommended in the Commission's report in 1911, on the ground that there was an oversupply of unskilled labor. But this economic argument was by no means the only influencing factor. Certainly the lack of unity of sentiment which the war disclosed raised grave fears in the minds of thoughtful men about the problem of assimilation. Then, too, there was the natural feeling that the country was "filling up" and could no longer accommodate great numbers. Underneath all this, difficult to assess, was a certain distrust by the older groups of the "new" elements of the immigrating population.

At any rate, the first restrictive measure, a literacy test, was applied in 1917. The test required the immigrant to read a paragraph in his own language, and it was provided that he could be required to explain its meaning. (This could also be conceived, of course, as a *selective* measure, but there is good evidence that it was designed largely to limit the over-all numbers.) During the war years there was little immigration. But the great surge immediately afterward showed not only that the literacy test as a restrictive measure was a failure, but also that the chaotic conditions in Europe would drive great numbers to America.

The result was numerical limitation by a quota system. This was first put into effect by the temporary law of 1921, which limited annual immigration of persons born in any foreign land to three percent of the persons from that land in our country as shown by the census of 1910. This limited total quota immigration (there were—and are—many non-quota sources) to something over three hundred and fifty thousand per year. It greatly restricted immigration from the "new" areas, but did not constitute any actual limitation.

tation below then current rates of immigration from the older sources in Northern and Western Europe.

This law, which was somewhat experimental in nature, was renewed in 1922, expired in 1924, and was replaced in that year by the permanent quota law. For the period immediately after 1924, this cut annual immigration of those born in any country to two percent of the number of that nationality shown in our country by the census of 1890. The total quota was thus reduced to 164,667, and about 80 percent of it was allocated to the nations of Northern and Western Europe.

However, the permanent policy laid down in the law of 1924 was somewhat different. It set the total quota immigration at 150,000, and required the various national quotas to be adjusted to this total. The part of the quota to be allocated to each nation was to be determined on the basis of the total proportional contribution of that nation to this Nation's population by 1920. In other words, it proposed to permit each quota country to contribute to our national stock in the future in the same proportion as it had altogether contributed in the past.

Obviously, the determination of the various quotas was an intricate problem, one which could never be worked out with complete mathematical accuracy. Quotas were established and the system went into effect on July 1, 1929.

It is not our purpose here to study the details of immigration laws, but only to see the broad sweep of the development of present policy. Nevertheless, it may be well to call attention to the fact that quota immigration is not the whole of immigration. Certain groups, such as wives and minor children of United States citizens, ministers of religion and professors of colleges, together with their wives and children, and lawfully resident aliens returning after a temporary visit abroad, are not subject to quota restrictions.

Furthermore, the quotas do not apply at all to countries in this hemisphere—Canada, Mexico, Central and South America, and a number of islands. As a matter of fact, at least in certain years, one result of restriction of European immigration has been a great increase in immigration from our neighboring countries, especially of laborers from Mexico.

### *Naturalization*

Many of us have grown accustomed to saying "immigration and naturalization" in one breath. Yet, though the two are in many ways related, they are quite different matters. Thus far we have been talking mainly about immigration. Now let us go back just briefly to see what America has felt and thought and done about naturalization.

As we have already seen, the colonies protested in the Declaration of Independence that the King was retarding immigration by obstructing the naturalization of foreigners. As the colonies became States, they moved to correct the condition, and by the time the Constitution was adopted, six of them had their own naturalization laws. The Constitution provided that Congress should have power "to establish a uniform rule of naturalization."

We have seen, too, that the avowed object of the framers of the first law under the provision of the Constitution was to encourage immigration. As passed by the first Congress, in 1790, it provided that a free white alien, after residing within the limits and under the jurisdiction of the United States for two years, one year of which should be in a particular State, could be admitted to citizenship by any common-law court of record, provided he was of good moral character and took an oath to support the Constitution. His naturalization also made his minor children citizens.

The second naturalization law, passed by Congress in 1795, laid down the principles of naturalization which obtain today. It required that an alien, to be admitted as a citizen of the United States, must forswear allegiance to every other sovereignty; must have lived in the United States for at least five years and in the State where application was made for one year before his naturalization; and must have been a man of good moral character and attached to the principles of the Constitution of the United States. It was necessary that he take the oath of allegiance and, if of an order of nobility, make express renunciation of his title. His declaration of intention to become a citizen must have been made at least three years (the present law is two years) before admission to citizenship. In addition there were special provisions referring to persons then living in the United States.

This was followed in 1798, under President John Adams, by the most severe naturalization law ever passed in this country, which was a part of what are commonly known as the Alien and Sedition Laws. It, in turn, was repealed in 1802 at the behest of President Thomas Jefferson, and the chief features of the law of 1795 were re-enacted, with only a few added specifications as to procedure and administration. This act was the main source from which derived the system of naturalization in force for a period of 104 years.

Even at the end of that period, in 1906, the change was primarily in administration and procedure; there was no real change in the concept of naturalization. From 1802 to 1906, though naturalization had been carried on under Federal law, its administration had been left almost wholly without Federal regulation or supervision. With no central establishment to maintain uniformity or keep records, great diversity of practice as well as great abuses sprang up. Fraudulent naturalizations grew in number. In connection with some elections great numbers of aliens were naturalized for political purposes. For instance, it is believed that over 58,000 fraudulent naturalizations were granted in New York at the time of the election of 1868.

Furthermore, since each court administered the law as it saw fit, and maintained its own records, there was great variance in standards of naturalization, in the certificates issued, and in the method of keeping records. Some new citizens received small plain certificates, while others were given large, beautifully embellished documents evidently designed to be framed and displayed. The diversity was so great that European officials could sometimes scarcely believe all the different forms represented the same thing. Furthermore, the court records were often so badly kept that many naturalized citizens were later hard put to it to prove their citizenship.

For all this the law of 1906 substituted a unified system. It broadened the Bureau of Immigration established in 1891 in the Department of Commerce and Labor to the Bureau of Immigration and Naturalization, and charged it with supervision of all matters relating to naturalization. The administrative organization has since been modified several times. In 1909 the Division of Naturalization was made a separate unit. In 1913, when the new

Department of Labor was created, two separate organizations—a Bureau of Immigration and a Bureau of Naturalization—were set up with it. The two Bureaus were again consolidated by executive order in 1933 into the present “Immigration and Naturalization Service,” which was transferred from the Department of Labor to the Department of Justice in 1940.

The law of 1906 made other important changes. It limited naturalization proceedings to courts having highest original jurisdiction. It provided for the filing of duplicates of all naturalization papers in the central agency. It also required that no petition be heard until at least 90 days after filing, and then only on a day fixed by rule of court for the hearing of naturalization cases. This accomplished two fundamental purposes by permitting the Federal Government to investigate the merits of petitions for naturalization before the final hearing and by informing the public in general and the Government when naturalization matters are to be taken up in court.

Many more details could be added about the 1906 law and the many provisions added since, but perhaps this discussion, incomplete as it is, already represents an overemphasis on the laws regarding naturalization. Our purpose here is not to study the many technicalities on the legal side, but to understand the system in general and the basic ideas which have influenced legislation and administration down to our times.

Noteworthy is the very stability of our concept of naturalization. Procedure and enforcement have been “tightened up” from time to time, but not with any purpose of making legitimate naturalization more difficult for the noncitizen. In fact, it can be shown that a very large proportion of the “tightening up” process has been for the benefit and safety of the new citizen, giving him an assurance which he was never able to feel in the old, looser system.

But though our concept of the legal process of naturalization has remained very much the same, our thinking has changed very considerably in regard to the broader process which we may call “Americanization.” It has, of course, always been recognized that the granting of citizenship papers does not of itself make a man a good citizen, as well as that the lack of such papers does not keep a



man from being a very fine member of our society. It is no new discovery that an immigrant's complete adjustment in the American way of life and thought is a long, slow process, which must grow naturally out of rich participation in the American community.

But we are no longer so complacent about Americanization as we once were; the stresses and strains of the last twenty-five years have shown up too many grave weaknesses for that. The Nation of the century before 1914 felt little reason to question the rugged unity of its citizenry and their ability to carry through to the goals of this our democracy. But the World War threw a scare into the country. By the flashes of guns in Belgium and France it saw as if for the first time an America of divided loyalties, confused ideologies, unassimilated colonies of every nationality. Perhaps it exaggerated what it saw, for its reaction seems to have contained much that was near hysteria.

Postwar prosperity lulled the newly roused fears, but never wholly removed them. And the great depression renewed the stresses and strains with all the severity of a war. Its complex problems demanded of the whole population not only national unity and patriotism, but a clearer vision of democratic goals, and ability to join in the democratic way of achieving them.

Then came World War II—the supreme test of citizenry everywhere on the earth. Now for the first time the nations saw every flaw and cleavage in their inner structure ruthlessly and scientifically exploited by propaganda and the fifth column. Even old lands, united for centuries by a homogenous population, fell victim to internal dissension. How should it be, then, within this new Nation, with its millions drawn from all the warring powers?

Yet in these dangerous latter years there was almost no anti-alien hysteria—and that fact stands as a tribute to our greater experience and maturity. The first World War caught us off guard, and our reactions were the reactions of shock. But when the severer crisis came, we were more like a physician in the presence of a serious illness, not at all inclined to minimize the danger, but competent to do something about it.

One factor of our new poise and competence was the growth of citizenship education. In 1914, when the United States Bureau

of Education made a study of "Immigrant Education," it found almost nothing but a few scattered local provisions. There was State legislation only in New Jersey and Massachusetts. Six years later, under the impact of the World War, 27 States had adopted legislation. And by 1927, five more had done so.

The first wartime attempts at citizenship education naturally had their weaknesses. Motivated a good deal by fear of the alien and a desire to make him a "safe" citizen, they often placed too great a premium on his conformity to American ways. They did not sufficiently recognize the value of the immigrant's potential contribution to America, of the fine qualities of his folkways, of the mind set toward genuine democracy he brought from his experience in his old country. Rather, there was considerable desire to do away with all things "foreign"—in the press, the language, in some exaggerated cases even the accustomed food and clothing.

But as experience in this sort of education grew and the pressure of wartime sentiment subsided, there grew a broader, richer concept of education for citizenship. Educators had known that historically in many countries attempts to assimilate a foreign-language group by anything smacking of suppression or coercion had always failed, had only built resistance. But now, in daily contact with the foreign born, they came to understand their problems and feelings; that the great majority who had not been assimilated into the American community had not failed by their own deliberate desire; that they wanted to be good Americans; that they sensed the vocational and other advantages of speaking and reading English well; that what they needed primarily was educational opportunity.

With the coming of the Federal unemployment relief programs, that educational opportunity was greatly expanded. In thousands of communities where funds for adult citizenship education had been scarce or wholly lacking, unemployed teachers were set to work. Public schools, churches, and other sponsoring agencies offered their facilities and cooperation. A great nationwide program of citizenship education grew up alongside the older public school programs.

Other influences, too, were combining to further this sort of education. Better text materials were becoming available, ma-

terials designed for readers of limited ability. Patriotic organizations were publishing some such material; the first sections of the newly authorized Federal Textbook on Citizenship were issued; and the Work Projects Administration and public school teaching staffs continued steadily writing and experimenting with new books and pamphlets. Year by year the whole concept of citizenship education was growing richer, its method better defined.

This, then, was the scene when the crisis of approaching war again came to America in 1941. The alien registration of January, 1941, had shown in dramatic form a great problem. The experience of twenty-five years and more had developed great educational resources to help solve that problem.

To unite the forces of all these resources, the National Citizenship Education Program was established in 1941. It was built directly upon the cooperation of three agencies at work in this field at that time—the Immigration and Naturalization Service of the United States Department of Justice, the public schools as represented by the United States Office of Education, and the Work Projects Administration. It was designed also to utilize and coordinate the services of other interested groups, patriotic organizations, and individual volunteers.

Since this time, the work of one of the cooperating agencies has been closed. With its closing, the citizenship activities of the agency have been transferred to others in the cooperating group.

The first problem the National Citizenship Education Program faced as it organized was the same problem to which you would want to address yourself today—What is the nature of the job that lies ahead?

## A JOB FOR YOU

### *Immigration Into Your Community*

What nationality or nationalities predominate among the non-citizens of your community? Do you have a clear picture of the lands from which they came?

What is the story of this immigration? When did it chiefly take place? What motives and conditions were most influential in causing it? Did these people come straight to your community from their native land, or did they stop for a time at some intermediate point?

There are books and studies available about many national groups of immigrants. Would you like to do some reading about the groups with whom you work?

## THE NATURE OF OUR TASK

The heart of citizenship education is the actual work done in classes . . . No matter how well other aspects of the program are carried on, its fundamental soundness depends upon the quality of the educational experiences of the noncitizen in preparing himself better for citizenship.

There, as expressed in a memorandum written shortly after the National Citizenship Education Program was established, is our problem in a nutshell. The need for citizenship education is pressing—no one can deny that; and we have a good basic organization for work on the job. But now what shall we do? What is good citizenship education, anyway? Here are hundreds of thousands of noncitizens who want to be made into citizens; here is a Nation anxious to have every last resident loyal to the core, and intelligently helpful—now what must be done to achieve these ends? What, in short, is the educational process which makes a man a good citizen?

These questions pose a fundamental problem to which we teachers must address ourselves. For unless we answer them wisely—unless we actually do make more intelligent, more loyal citizens of the men and women who come to our classes, we shall have failed both them and our Nation.

It is no easy problem. It would not be easy merely to teach all our aliens to understand and speak and read and write our language. It would not be easy to teach them even the very least they have to know to "get by" a naturalization examination. Yet both of these tasks would be simple, compared to our *real* job—to build deep understanding of American democracy, to foster undying loyalty to it, and to produce the kind of citizens who will be an asset in its operation.

For such a job it is not enough merely to have good intentions. We must make ourselves educational craftsmen. We must be artisans in building curricula and developing methods, as skilled workers in every field of education must be. We must sharpen the tools of our teaching and make our teaching a thing of precision.

We must do these things—every one of us who are workers in the program. For the curriculum is built and methods of teaching are developed everywhere that pupils and teachers and supervisors meet. The job cannot be done once and for all at the National capital, in a State supervisor's office, or in a local staff meeting. There are certain things that only you, the teacher, can do; and only to the extent that you steadily grow in power and expertness will the total program become more and more successful. Every curriculum expert, every leader in professional education, knows that it is when teacher meets pupil that the real things are done—that no system can be better than its teachers.

Well, then, let us have a look at our problem and try to analyze it together.

These students of yours, what are their needs? That is always the basic question, isn't it?

First of all, they come to you—at least many of them do—because they want to become citizens. Is that not right? To them, becoming a citizen means fulfilling certain technical requirements, filling out "papers," eventually passing the naturalization examination. From friends and neighbors who have been through the mill, they have heard many vaguely disquieting things. They must know how to write their names; they must know about the Constitution; they must go into Court—terrifying prospect!—and answer questions, hard questions. It is enough to make some of them toss in bed at night; and as the dread day approaches, they break into nervous sweat.

It is no wonder that the immediate thing they want from you—the thing you must help them get—is a program aimed altogether at naturalization. It is natural enough, then, that they will enjoy a question-and-answer exercise about the Constitution, about the number of senators and the length of term of representatives more than almost anything else—even though the words they use are meaningless to them and they literally do not know what they are talking about. But how shall we who are their teachers react to their desires? Can we use their motivation for better things than they are able to visualize?

In the second place, great numbers of them come to you unable to read and write. Statistics for the alien registration in 1941

showed some 16 percent of the approximately 5,000,000 who registered to be illiterate; that is, unable even to write their names. Yet general experience has shown that about three or four times as many persons are "functionally" illiterate as are technically called illiterates. If this is equally true of the alien group, then some 50 or 60 percent of the noncitizens must have been unable to read a paragraph so as to tell what it means or to use writing as a means of expressing their thoughts.

Now the federal laws on naturalization do not demand that a candidate for citizenship be able to read and write English with understanding; these laws require only that he speak the English language and be able to sign his name. Nevertheless, leaders in adult education programs have always seized upon this opportunity to go much further with literacy training, believing that both for good citizenship and for competency in ordinary affairs, literacy is a great boon.

In this connection, it is interesting to note that Commissioner MacCormack in the regulations which he issued to naturalization examiners on January 1, 1936, although he was specifically warning against going beyond the requirements of the law, remarked:

It should be made clear to the alien when he seeks to make his declaration of intention and thereafter, that the limited educational requirements specified by law are not sufficient to enable him to obtain the full benefit of American citizenship, and that it will be to his advantage to avail himself of the opportunities offered in order to qualify himself to properly and intelligently exercise the right of the franchise, and to improve his economic and social position in the community.

It is obvious that teaching adults to read and write English must be an urgent part of our job. Furthermore, many adults do not even speak English or understand simple spoken English. With these, there is a still greater problem, to teach them our language.

Perhaps, then, to the great majority of students who come to you, these problems—learning to read and write, learning to understand and speak English, and meeting technical naturalization requirements—stand out as the great needs. From their viewpoint these things might well make up the whole of the curriculum.

But citizenship education classes are not conducted merely for the benefit of the noncitizens. Our Nation has a stake in this thing, too. After all, the basic purpose of the National Citizenship Education Program is to build really good citizens, to insure national unity, and promote national welfare. We must ask ourselves also what the Nation's best interests demand. Can we stop with language, literacy, and the requirements of naturalization? To answer that question, we must first ask some others. What is good citizenship? What qualities does a good citizenry possess that make for national unity? What skills must our citizens have, if the Nation is to be progressively improved?

In the very early days of the NCEP, during the late summer of 1941, a group of highly expert men and women were called into council to study the nature of the NCEP's job and to help plot a course for it. There were outstanding leaders from the older WPA Citizenship Education Program; there were representatives of the public schools, men and women long in the service of adult education; there were outstanding experts in curriculum building, and other specialists from teacher-training institutions. Members of the Immigration and Naturalization Service also worked with the group.

For days these leaders pooled their thinking, each specialist contributing the best from his experiences. No fine speeches were made. Here was simply an earnest group of men and women, actively seeking the answer to the important question: What should be the nature of citizenship education? All agreed that the program should build on the very best that had gone before, that the wisdom gained by long experience should not be wasted. Yet, if any change in direction or emphasis were needed, here, at the initiation of a great new program, in time of crisis, was the time to make that change.

Their first and most vital decision\*concerns chiefly the problem we face at this point. *Citizenship*, they said, is as broad as *life itself*. Good citizenship is no little section of a man's life; it is made up of all the knowledge, skills, and attitudes that go into good, competent living in the United States.

There is a body of skills and knowledge, to be sure, which we identify directly with a man's role as citizen—voting, for example, and holding office; but these are only surface manifestations of citizenship, the little part of the iceberg that rises above the water. They are next to meaningless unless they are based upon really democratic habits and attitudes. And if we try to educate for citizenship by training only in the narrow, specific civic skills, without first being sure of the underlying qualities which make those skills meaningful, we shall gain little. We may even do harm by giving power to persons not qualified to use it.

How educate for citizenship then? Where shall we start? At this point, the conference group laid down another very important principle: *To educate a person, we must start with that person's problems.*

This principle has been increasingly recognized by educators in recent years. It is the very heart and soul of modern education. Probably it applies with double force to the education of adults; for while it may be possible to constrain young, pliable children to study subject matter which does not hold intrinsic interest for them, adults simply will not continue to attend classes unless they are interested, and they will not be interested unless they feel that their problems are met.

The definition of citizenship education as essentially a process of helping the noncitizen solve his life problems is not to be taken lightly. It is easy to verbalize, but hard to apply in actual practice. In many situations it means a wholly different way of going about our work. The teacher who accepts it needs true understanding and deep faith that it is really the way to success, for he will face many problems he could avoid by only teaching "subjects." Therefore, the foundations of this way of teaching are well worth your study.

What are these problems\*of which we are speaking? To the alien who wants to become a citizen, the complex process of "getting his papers" poses a multitude of problems. And to the illiterate or near-illiterate, learning to read and write may be the greatest "felt need." But the problems of life go far beyond them, into every nook and cranny of man's living. The conference called to

advise in the program of the NCEP estimated that the problems of the people in citizenship classes would be likely to fall into seven major areas of living:

1. Becoming a citizen.
2. Discharging the duties and responsibilities of citizenship and enjoying its privileges.
3. Developing basic democratic allegiances.
4. Getting and working at a job.
5. Making a home.
6. Developing leisure-time activities.
7. Maintaining health and safety.

These seven categories were not set up to represent courses to be taught, nor did the conference wish to dictate the kinds of problems to be considered. It sought only to provide a guide and a check for discovering the real life problems which our students need to solve.

In each of these areas there may be literally hundreds of specific problems, things which vex and baffle the persons we are to teach—problems they may not always even recognize, but which nevertheless keep them from enjoying American life to the fullest extent.

An investigation is being carried on as this is written to ascertain what really are the problems of the noncitizens, and a tentative list has been drawn up. General statements are of little value since the very nature of this kind of teaching depends upon your discovering the specific problems of your own groups and working at their solution. But, by way of illustration, some typical problems in each "area of living" are shown in the following discussion.

#### 1. *Becoming a Citizen*

The naturalization procedures is at best complex and technical. For certain individuals in unusual circumstances it is greatly complicated by highly specific legal requirements. Any of us might be puzzled as to what to do. Hence a problem that occurs frequently is posed by this question: "Where can I get free naturalization aid?" The immigrant has fallen victim all too often to misinformation and misguidance and mishandling in reference to costs

and charges. His uncertainty and his hopes and fears have been exploited. Frequently, his most immediate problem is to learn of the existing agencies where he may receive, without cost, counsel on questions of citizenship and naturalization.

These sources of information include:

- (1) The Immigration and Naturalization Service.
- (2) Private immigration service agencies.
- (3) The literature of the Service.

The status of the immigrant determines his eligibility and qualification for naturalization. Among the problems arising here are those represented by these questions:

Where can I find out the name of the boat and the date on which I arrived in this country?

When will my quota be open for change of status?

How long must I be in the country before I can apply for citizenship?

Do I have to know how to read and write English?

The naturalization procedure is technical, and the immigrant requires guidance and assistance in the proper execution of the various steps. You may be asked to help the noncitizen secure and file his application for a declaration of intention (Form N-300). The petition for naturalization, usually called the second papers, is another document that creates problems. These questions are often asked:

How long must I wait to file second papers?

What is the oath of allegiance?

How long do I have to wait for my papers?

The foregoing questions are indicative of the multitude of problems that will be brought to you as a teacher of noncitizens who desire to become citizens. Not only do you need to train yourself to give accurate and wise guidance with reference to such problems, but also the whole program of education must be built up so that such problems will be dealt with naturally and at the proper time.

Furthermore, you must learn to see such problems as these as being actually resources to your teaching. The more your work

helps the noncitizen solve these problems, the more enthusiastically and energetically he will throw himself into his school work. At the end, both you and he may be amazed to see how much more he has learned than the bare essentials of the solution of his problem.

## 2. Discharging the Duties and Responsibilities of Citizenship and Enjoying Its Privileges

We have recognized increasingly in the last few years that any study of a citizen's rights and privileges must be balanced by consideration of his duties and responsibilities. "How can my community help me?" and "How can I serve my community?" must go hand in hand.

Nevertheless, the starting point in citizenship education may well be with the community's services to the citizen. The noncitizen is very often among the less secure economic group. Without much money or a secure social position, and more or less ignorant of American ways, he often finds himself in difficulty, needing help and protection.

Our Government provides many services for its citizens. One of the duties of a good citizen is to become familiar with Government agencies that have been set up for his well-being and to use them wisely. Among these agencies are those created for agricultural assistance, assistance to youth, and assistance for the unemployed. Accurate information about these and intimate acquaintance with their work may be an excellent beginning in the study of Government in general.

Furthermore, the noncitizen, especially if he is of limited education, has often been put upon by the unscrupulous. Often this is possible because he does not know what his real rights are. Therefore, without being at all selfish or grasping, your students may have many problems growing out of the need to ascertain and safeguard their rights and privileges.

How can I obtain good legal advice at reasonable rates?

How can I recover property I was swindled out of?

But, though rights and privileges may be the original focus of the noncitizen's felt need, his learning need not stop there. When he feels his own rights and privileges blocked, there is good oppor-

tunity to make him aware of his duty and responsibility to work for his own sake and for the rights and privileges of others. Every discussion of Government services leads naturally to discussion of the citizen's share in making Government successful.

How can you help the noncitizen learn to take his part in the cooperative affairs of government? Generally he is concerned first with the phases of local government that affect him directly.

Who appoints teachers, firemen, and policemen?

How can I express my opinion in the local government?

Who foots the bills for the government?

These are some of the questions noncitizens have actually brought to their teachers. In addition there are problems of obeying laws and sharing responsibilities. What are the laws? "Ignorance," we commonly say, "is no excuse before the law" but let us not forget that it is the explanation of many violations by well-meaning people.

The noncitizen wants to know how the State and Federal governments affect him. The whole idea of being a citizen may be strange and new to him, for many countries have no word that corresponds to the concepts expressed by our terms citizen and citizenship. In the old country he may have been a subject, a serf, or a laborer. Now he wants to know whether he is a local, a State, or a Federal citizen. The concept of a citizenship that is all-inclusive is one that concerned our founding fathers, and it is no wonder that it is of immense concern to the prospective citizen.

The problem of loyalties is a vexing one for the immigrant, too. He may ask, "Why can't I be loyal to my fatherland and the United States of America? I love them both." This has particular force to the noncitizen with whose native land we are at war. We do not readily appreciate what a problem it is to him to decide what shall be his attitude. Perhaps here is a problem for Americans to face, too: Would we fully admire a person who turned on the land of his birth and kept no lingering affection for it, who did not view with sorrow the hostilities between his old and new home? Would such a man be very likely to develop a great and lasting love for America?

### 3. Developing Basic Democratic Allegiances

Democracy is under fire all over the world today. From abroad a steady barrage of propaganda is being hurled against it. Furthermore, within our own land there is confusion as to what democracy really means, and more than one element which some Americans feel to be a vital part of true democracy is being decried by other groups of Americans.

Thus it is not surprising if the noncitizen, perhaps of limited education and brought up in a different sort of environment, falters in developing an undying allegiance to democracy. He is torn by rival propagandas. He sees us idealizing his native land one year and turning upon her the next—or reviling his native land for years, then suddenly cheering her as an ally.

Yesterday's friends are today's enemies, and it seems there is nothing stable, nothing man can tie to permanently. All this affects the noncitizen personally. He is bewildered by the rapidly changing attitudes his neighbors maintain toward him because of events far away. He finds no real solidarity of opinion as to what is democratic and what is not. Probably at no time in his life has anyone presented to him clearly and simply a full picture of the true concepts of democracy, or of the issues which face democratic people.

Yet, in order to become a thoroughly good citizen of a democracy, a man must understand the concepts upon which this way of life is built. He must be aware of the alternatives which faced the founders of this Government and which face the world today—the issues which lie between democracy and autocracy.

This need of awareness demands that the citizen develop criteria by which he can evaluate the great social, economic, political, and spiritual problems that he will meet from day to day. He must have a set of basic convictions to hold him steady, lest he be blown about by every wind of opinion, like a leaf upon shifting waters. The native-born American, even though he too is sometimes torn by conflicts, can hardly imagine the difficulty of all this. He has grown up in an environment that is basically democratic. He early

learned the story of the Pilgrims, of George Washington, of the pioneers. Out of this early training has developed a sense of belonging. He is a part of this country. It is his flag, his Government, his country.

The noncitizen, on the other hand, faces an entirely different sort of problem. Many native-born Americans have never compared our form of Government with other forms or analyzed just what it is to which they give allegiance. The person who is foreign born has to weigh between two governments. His problems are those faced by an adult. What are the bases that will enable him to establish never-failing allegiance to this country, and to democracy—an allegiance which cannot be broken by adversity?

To help the noncitizen develop a full and genuine allegiance to our Nation, we must first of all help him to understand what our way of life is and why it is good. He needs to understand America's historic struggle for democracy and he must feel the vitality of the ideals toward which we are even yet struggling. He needs to see how much of what has been fought for and gained here in America has also been fought for by great men and patriotic groups in his homeland.

The alien who comes to our shores is far from lacking in ability to understand all this; by personal experience he may know far more about the age-old struggle of the common man for liberty and dignity than the native American can ever know; and if he can be shown in simple terms what human values American democracy is striving for, he will respond readily. After all, American democracy is not something apart from the whole stream of human living. Good, strong men throughout the ages have fought against the dark forces of oppression for all the liberties we hold precious. Men and women have lived and died yearning for a place of dignity and worth, in a world that ground them into the dirt. For such ideals countless "little people" have laid down their lives in every nation on the face of the earth. And the good, earnest man of today—be he American born or foreigner—brings to the democratic ideal an appreciation that has its roots in the history of the race.

But we need also to face honestly with him the fact that a perfect democracy is not yet achieved. The noncitizen needs to understand the forces working against democracy and the alternatives

they present. He must evaluate accurately the menace of totalitarianism from without, as well as the dangers of subversive movements within our own land.

In these times of danger, our Nation faces many crucial issues which can be solved only by a wise people. Every person who can be enabled to contribute wisely to our national decisions is an added bulwark to democracy. If you are to help build these bulwarks, you will yourself need almost above all else understanding and appreciation of our democracy, for it will be largely your clarity of vision and your enthusiasm which will influence those who study with you. At no previous time have Americans searched so earnestly for the true meaning of the "American Way." Books and articles, radio programs and motion pictures, speeches—every creative means of expression is being used to clarify and enrich the ideals America stands for and the practices those ideals demand. You must read and watch and listen—and not merely occasionally to a narrow range of opinion; immerse yourself in the developing stream of American thought. Only then can you help interpret America to the foreign born.

#### 4. *Getting and Working at a Job*

One of the real services you can perform for the students who come to you is to assist them in the solution of problems that are related to securing and holding jobs. No adult who has the responsibility of supporting a family can be very well adjusted in family and governmental relations if he is unemployed or if his conditions of work are unsatisfactory. Because problems related to men's jobs bulk so large in their thinking, these problems can and should be the basis of much of citizenship education.

These are the kinds of questions the noncitizen is likely to bring to you:

In what kind of city do I live?

What are the industrial and commercial activities of my city?

What kind of business shall I open?

You can assist the noncitizen in analyzing himself and his prospects. He will want to know if the fact that he is not a citizen will exclude him from certain jobs. Will he be able to earn more



money as he learns to speak English? Each noncitizen has problems related to the skills and aptitudes he possesses, the training he has, and the prospects for additional training. The job itself must be analyzed in certain aspects.

Is the kind of work injurious to health?

Will I have time for my family?

Do I need a license to practice medicine?

To what agencies in this community can a person go who is seeking employment?

Are there private employment agencies?

Do public agencies serve aliens?

Should the worker go from office to office in search of a job?

Is an alien eligible for a Civil Service job?

In an informal way you can assist the students who come to you with problems concerning the application for a job. These questions represent problems that they must solve:

How shall I dress for the interview?

Should I use a foreign language if the employer understands it?

Where do I get application blanks for a job?

How do I write a letter applying for a job?

How can I prepare for tests for jobs?

No doubt many of your students will have lived here for many years. To them the problems may be those related to holding a job or getting a promotion to a better job. Here are typical questions:

How can I learn more about my job?

What are the possibilities of promotion?

If I get a good idea, shall I tell it to the foreman?

How can I make friends and help my fellow workers?

Where can I learn about the latest trends in this business?

Of concern to everyone is the problem of protection on the job. You will be able to render more valuable service to your students if you are well acquainted with the procedures for preparing and living within a budget, if you know how local banks operate, and if you are familiar with various kinds of insurance.

Some problems that will be brought to you are indicated in the following queries:

What are the advantages of buying War Bonds and Stamps instead of depositing my money in a savings bank?

What are the advantages of buying insurance?

What does Social Security do for me?

Is relief given to aliens?

Does my employer carry compensation insurance for his employees?

Can my children work?

Industrial regions, where labor is organized, present the problems involved in joining a union.

Now let us pause to remind ourselves: It is not the point of all this that the students shall ask these questions and you answer them. No. These are not merely questions, but problems of living. Because men and women need so desperately to solve such problems, they will work with vivid interest and learn with ease when instruction is built around them. And with careful planning all the necessary tool skills such as reading and writing may be integrated into this work on problems, and all the necessary information may be taught.

Take this matter of getting a job, for example: Reading and writing letters of application and dramatizing interviews can give much training in "English" and the tool subjects in a setting where every student will be keenly alert. An excursion to an employment agency can provide the basis for "chart reading" materials, and the filling of the sort of blanks used by such an agency can be good practice in writing as well as reading. If there is a local office of the United States Employment Service, it can be studied not only from the employment angle, but also as a typical example of government services. By exchanging information about jobs they know to be available, members of the class can often help one another to better positions, and learn much in practice about democratic cooperation. Some schools actually establish an informal service on this basis.

Furthermore, the job-seeker's eagerness to fit into the situation makes appropriate a study of American manners and customs—"business etiquette," if you will. Probably no other motive emphasizes more definitely the need to drop "foreign" mannerisms and accent.

At higher levels, the role of the government in protecting the worker, unemployment insurance and social security legislation, collective bargaining, and many other matters are closely related. All these things might be studied by themselves and remain only so many facts; but when they are integrated into a worker's solution of his own job problems, they take on real significance. They can contribute greatly to good citizenship in our democracy.

### 5. *Making a Home*

The immigrant soon discovers that the American way of living differs in many respects from the way in which he was accustomed to live. He wants to become a good citizen and realizes that he has many adjustments to make. The houses here are not the kind of houses with which he is familiar. If he lives in a congested industrial area, the apartment house or tenement may present an entirely new experience to him and his family.

Suppose we consider for a moment some of the questions that arise in connection with making a house a home:

In what neighborhood can I get the best housing within my budget?

Shall I buy secondhand furniture?

How shall I decorate the rooms to make them cheerful and light?

What color shall the walls be painted this spring?

How can I find time to make friends?

The problem of keeping the family properly clothed assumes more importance when we realize that the typical noncitizen must consider carefully both cost and serviceability. The problem that most concerns you as a teacher is to know the situation and needs of the students in your community.

The following questions are suggestive of the problems that you may be asked to help solve:

How can I get the most for my clothing dollar?

Is it better to buy two pairs of cheap shoes for my boy than to buy one pair of good shoes?

What kind of clothes will I need in the winter?

Where can I learn how to make dresses?

You will recognize at once that pretty generalities will not suffice to answer these questions. These students of yours are bringing specific problems, and only definite answers or guidance in the formulation of definite answers will care for the specific need of the person who brings the problem.

The problem of buying nourishing food on a limited budget is one that is frequently brought to teachers.

How much should I allow for food for a family of six?

Where can I find out about different cuts of meat?

How can I be sure the children are getting the proper food?

Preservation of health and safety of the family is closely related to the housing, clothing, and feeding of the family. Ill health is found more often when the family is inadequately housed, poorly clothed, and undernourished. Of course such problems are very closely related to many features of our government, and solving the problems will lead to much genuine understanding of government as well as to greater skill in reading, writing, and speech. There is a great difference between a woman's learning to read meaningless textbook exercises and a mother's learning to read by studying about food for her family.

Such problems as these will be brought to you:

How shall I keep food from spoiling?

How should I dispose of rubbish?

Where can I get advice on motherhood?

Where can I get help when someone is ill?

Where can I get the children vaccinated?

What should I have in the medicine chest?

Can a noncitizen receive help at the child-care centers?

A problem common to noncitizen and citizen alike is that of recreation and education in the home. It is a problem that every parent has to face and one to which you will want to give attention. The questions that will be brought to you in this area are not new and startling. They will very likely be similar to these:

What can I do so that the children will want to stay at home?

What books and toys shall I get for the children?

In what games and hobbies can the whole family join?

Should I help the children with their homework?

How can we spend an evening together?

The area of community relationships is one of prime importance to the noncitizen. Foreign culture groups tend to perpetuate the kind of culture to which they have been accustomed; if the noncitizen makes the statement that the Czech Club is the only place in which he feels at home, then the problem of discovering or promoting American activities in which the family can participate becomes doubly important.

To whom can the noncitizen turn when in trouble?

What private agencies in the community are there to assist the noncitizen family?

To what governmental agencies can the noncitizen family turn when a problem arises?

#### 6. *Developing Leisure-Time Activities*

Leisure-time activity offers one of the best opportunities for training in citizenship and the development of the characteristics of the good American. Your task is to provide suggestions and even specimen materials and activities that will lead the noncitizen into American leisure activities.

The individual's problems are revealed in questions similar to these:

What shall I do with my spare time?

Can I spend my leisure time in such a way as to improve my economic status?

Where can I meet Americans?

Slightly different problems are presented by the family:

How can the children be kept busy after school?

Where can the children get inexpensive music lessons?

How do Americans entertain their friends?

How can we join American family groups?

Are there free or inexpensive tours, trips, and excursions?

You can be of special assistance to the noncitizen if you are well informed concerning the resources of the community. Knowledge of the local newspapers will enable you to help him answer the question:

What newspaper shall I read?

Many of us casually pass by schools, churches, libraries, historical sites, and community centers without realizing the value of such resources to the person who wants to take his place as a citizen.

Teachers have been asked the following questions: (Have similar problems been brought to you?)

Why should I join the Parent-Teacher Association?

How can I get American speakers and American programs for our Foreign Culture Club?

May a noncitizen join the public library?

What historical sites are nearby?

Can I see the city council in action?

How can I join a choral group or orchestra free?

What hobbies can I develop that are inexpensive?

In what kinds of sports can I participate?

Good American citizens are made by living well-rounded American lives, in work and in the hours of play, far more than by the study of reading or civics. But the real beauty of the situation is that the two go hand in hand, if the teacher is a wise guide. Drawing up a constitution and by-laws for a recreational club may be a fine background for understanding the problems of the makers of our National Constitution. A meeting to plan a picnic may teach far more effective use of English than a routine assignment.

### 7. Maintaining Health and Safety

We have mentioned under an earlier heading that health and safety play an important part in the happiness and well-being of every individual. The problems arising in this area of living are so vital that we pause here to point out the multitude of problems that will demand your consideration. The problems of health may be divided into three groups: personal, family, and community.

The health problems are suggested by these questions:

What can I do for my child who is worrying about his school-work?

How can I prepare a balanced diet on a limited budget?

Why should I go to a doctor for a physical check-up when I feel perfectly healthy?

Are clinics and hospitals open to noncitizens?

How can I keep my family healthy?

Shall I allow the health center to X-ray my boy and give him the tuberculin test?

What shall we do when somebody is ill in the family?

How can I make the children understand the importance of being clean and keeping the house clean?

Can I get the garbage man to come more often?

In case of fire, how do I call the fire department?

Are there any nurses who can come from settlement houses if I am sick?

Whom can I get to care for my four-year-old child when I have to go to work?

A more inclusive problem is posed by the question:

How can I share responsibility for individual and group health?

The immigrant faces new and strange customs that puzzle him. In many respects, however, the safety problems are those you yourself have had to face at some time or other.

Why shouldn't I turn on the electric fan when I am washing clothes?

What shall I do when the streets are slippery in the winter?

In Europe we cross the street in the middle of the block.

Why should I cross at the corner?

How can I be sure it is all right for children to go swimming in the river?

What safety devices can be used about machinery?

Why is it not safe to run under a tree during a storm?

Since accidents are unpredictable for the most part, how can

I make every effort not to have any?

What shall I do in case of an accident?

Where can I get free first-aid training?

We could go on and on with this listing of problems. In every area of living there are hundreds of specific things that bother people and keep them from getting the most out of life. These highly specific problems naturally tend to cluster around certain larger aspects of living, and in organizing for teaching we shall generally draw up our teaching units in terms of "clusters." Nevertheless, only to the degree that you as a teacher are aware of the real, living problems of the men and women you lead, will you be able to do a really effective job.

Not that you need to know all the answers; it may actually be better sometimes if you do not. Adult education is never at its best when the teacher is conceived as the fountainhead of all wisdom, whose function is to "give information." It is far better to conceive of yourself as a leader who helps people work cooperatively in the solution of their problems.<sup>2</sup>

As the teacher, in doing this, you will have two main tasks:

1. To identify the real problems of your students.
2. To utilize these problems, and the interests and drives that grow out of them, as the basis of a broad, rich program of citizenship education. As the student sees it, the problem may be narrow and isolated. But you must see it in its relation to other problems and to the life of our times. Thus you can use the keen motivation of the student, but you can carry him along to higher levels than he dreamed of.

<sup>2</sup> *Aids to Teachers of Literacy, Naturalization and Elementary Subjects for Adults*, W. P. A. Technical Series, Education Circular No. 5, 1938, gives excellent, specific examples of problem-centered teaching. The circular is out of print, but may be available in your library.

## A JOB FOR YOU

### *A Preliminary Look at Your Own Students*

We have talked a great deal now, in a general way, about the problems of noncitizens. How about those in *your* vicinity—the persons with whom *you* will work?

Which of the kinds of problems outlined above do your students have?

Are they conscious of these problems? If not, what will you do about it?

Which problems do you consider most serious to them?

What is the best way for you to discover their problems and needs? Is there danger that you may decide upon problems which are not really problems to them at all? How can you avoid this?

List in your notebook, in order of importance, the problems on which your students seek help in citizenship classes.

## ADULTS REQUIRE NEW METHODS OF TEACHING

It might be much easier to organize some subject-matter classes, like reading and writing and the Constitution, and let it go at that. Working through the problems of the students seems a slow, round-about way—and yet it is the way that works. The following story, which you may have heard, is one of many from all parts of the country proving this point.<sup>1</sup>

My name is Pablo Ramos of Rio Arriba County. I had applied for a teaching position with the WPA. My needs were great. I have five children and my small farm does not produce enough for our many needs. The growing season is short and I can raise only beans and corn. Because I owned my small adobe house of three rooms and because I had a farm, it was difficult for me to get this teaching job. I was investigated by relief workers so many times; I answered so many questions that I was beginning to get discouraged. I knew then the discouragement of one out of work. Every day I walked two miles to the post office. One day notice came for me to go to work as a literacy teacher. I had taught before, but not for ten years, and then I was teaching children their ABC's and the multiplication tables. So literacy teaching to me at the time simply meant that I was to teach my friends and neighbors what I used to teach to their children.

I returned home delighted with the prospect of work and the thought that from now on I could better provide for my family. I saddled my horse and rode to the county seat, a distance of about six miles, to ask permission of the County Superintendent to use the school building. I received that permission. On my way back I decided to visit several families and ask them to be at the schoolhouse that night right after supper.

A man does not visit the home of another without the man of the family being present. As I rode up to the little farm house I saw my neighbor Juan Jimenez in the field adjoining his house and I called to him. He came, greeted me, and invited me in.

<sup>1</sup>From W. P. A. Technical Series, Educational Circular No. 5. *Aids to Teachers of Literacy, Naturalization, and Elementary Subjects for Adults*. Available in libraries.

We talked in Spanish about the family, about the crops, and finally I told him that I was starting a small school for people to learn to read and write. Juan shrugged his shoulders and said, "Many thanks for inviting me, but my children are learning to read and write. That is enough! I am in my fifty-ninth year. I have always made a living for my family and have no need to read and write."

At this time Juan's wife, Adela, came in. We exchanged greetings. She asked about my wife and children. Then her husband explained my errand and rather laughingly repeated his answer. I turned to Adela and said, "Comadre, how about your coming to learn to read and write?"

She answered, "I can't leave my family. Besides it is far, and I would not go alone without Juan."

I explained the advantages. They could learn to read the papers; they could understand what other people were saying in English; they could learn to write letters. I did not think at that time how foolish these "advantages" must have seemed to these people. They felt no need to write letters. And as for speaking in English, the occasions were rare indeed when there was need for that.

Juan spoke, "No, vecino, do not count on us."

Although I left the house very much discouraged, I visited other families. Still there was the same lack of interest. I went to the schoolhouse that night carrying with me a coal-oil lamp. It was not very cold so I did not take wood, but I did take with me the old primer and first and second readers which I had used so many years ago. I had nothing else and at that time I had not realized that I needed anything else. I had no students that night. A few children seeing the light in the school building came to see what was going on. For several nights I had no students. I stayed for an hour each night, going over in the primer some lessons that I hoped to teach. Finally, I wrote the supervisor whom I had been told to contact. I set forth my difficulties. Then it was I received my first lesson in adult education.

### Newer Methods

The supervisor was not surprised. She suggested that first I determine the needs and interests of the people, then call a meeting at the school. She knew the magic of the word "meeting." There is so little of interest to call the people together that a meeting becomes an occasion. I knew that as far as the men were concerned the County Agricultural Agent had been the only one who had been able to interest them, through demonstration of crop growth and soil preparation. Generally speaking, our people do not like mixed groups. The women to their business and the men to theirs. (I wonder whether or not adult education will help them face their common problems, the problems of the family, the community, the nation?)

As the schoolhouse was not centrally located, I invited my neighbors to meet at my house, having previously invited Mr. Baca, the Agricultural Agent, to illustrate the selection of bean seed, a topic about which all were concerned. This would be the occasion. I borrowed a piece of blackboard from the school building and cleared the center table for the demonstration.

As the sun went down, they started to arrive from El Canon, from Canjilon, from La Quemada. My little house was crowded with interested farmers. As we did not have sufficient chairs, the men sat on the beds and some even stood against the wall during the demonstration.

Mr. Baca began: "Mr. Ramos, will you make some notations on the blackboard for me?" (Need I state that this talk was entirely in Spanish since all were Spanish-speaking people who knew no English and had little need for it? Notations were also in Spanish.) At his direction, I wrote: frijoles—beans; semilla—seed; frijoles escogidos para semilla—selected beans for seed; fanega—bushel; milpa—field. (I added the English, for I knew that would not escape their notice, and I wanted to arouse them. It seemed to me that they should become interested in English for the sake of their children and because of their isolation from other educative experiences that a knowledge of English could bring them.)

Questions were asked. I made notations on the board: How many fanegas should be planted in a field 150 pasos by 80 pasos? What is the present market value of beans? When is the best time to market this crop? (I thought to myself, here is the interest that my supervisor spoke of. I determined to use these things eventually as an outline for future lessons.)

In closing, Mr. Baca said, "I will send you some bulletins which Mr. Ramos, your teacher, can read to you." (As simple as that! Mr. Ramos, your teacher, will read to you. The response was immediate.)

Juan, my old friend, spoke up, "My vecino said a few days ago that he was starting a school where we grown people can learn to read. Is that school still going on?"

Thus my night classes started. Interest had been awakened. Whereas they had not been interested in learning to read and write when first I had approached them, they now wanted to come, for they saw reading and writing as a tool to an end that vitally affected their daily lives.

#### HELPS FOR THE TEACHER

In the final analysis, the actual teaching job is in your hands. Working with your students, you must determine the problems which are of immediate interest and you must plan cleverly to use them as the basis of instruction and guidance. Somehow, you must see that every teaching situation makes its contribution to good citizenship.

You will need to be resourceful, for much of your instructional material will be of your own devising. You will be called upon to exercise all your ingenuity in fitting to your needs the materials available in your community. Simple, familiar, illustrative materials will provide a good basis for class discussion. Your reservoir of materials will, in a large measure, be life itself—life as it unfolds to these men and women who come to you seeking aid in preparing for citizenship.

But no matter how resourceful you are, your task will be difficult, much more than it would be if you went at it in old-fashioned schoolmaster style, deciding all subject matter far in advance and

teaching just so many cut-and-dried courses. You will be kept busy planning activities, hunting for fresh, up-to-the-minute instructional material, and studying the lives and problems of those you teach.

And so you will want all the help you can get, to save your time and energy for the most creative part of your job. It is hoped that by coordinating closely the work of many teachers and supervisors in all parts of the country, much help can be made available to you.

You can look to the Immigration and Naturalization Service for citizenship education material of various kinds. Under the Nationality Act of 1940, the Service was authorized to publish citizenship textbooks to be used by candidates for naturalization. Basic textbooks in government, together with several literacy readers are now available, and other publications are being prepared.

## A JOB FOR YOU

### *Your Problems*

If it is good to base the education of the noncitizens on *their* problems, then it must be equally true that any system set up to help *you* should be based on *your* problems. Nor is that at all visionary and impossible.

How about it? What are the problems you face? What would you like to work at first?

What materials would you like to have prepared? In what order?

You may want to take these questions up with your supervisory officer. He will know the proper administrative channels through which such matters should be handled. Think through your suggestions carefully; then make them known.



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